

TERMS—ONE DOLLAR A YEAR.

THE
African Repository

Vol. XLV.]

AUGUST, 1869.

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STATED MEETINGS—First Friday of each month.

REGULAR PACKET FOR LIBERIA.

The American Colonization Society will dispatch their superior ship "Golconda," 1016 tons, for Liberia, on the first day of November, and the first day of May regularly. To industrious and worthy people of color, the Society will give passage and subsistence on the voyage—made in about forty days—and support for the first six months after landing. Single grown persons get ten acres, and families twenty-five acres of land. These are all gifts—never to be repaid. Those wishing to remove to Liberia should make application, addressed to Rev. William McLain, D. D., Financial Secretary, or to William Coppinger, Corresponding Secretary of the American Colonization Society, Washington, D. C.

THE AFRICAN REPOSITORY,

Published on the first of every month, is the official organ of the American Colonization Society. It is intended to be a record of the Society's proceedings, and of the movements made in all parts of the world for the civilization and evangelization of Africa. It is sent without charge, when requested, to the Officers of the Society and of its Auxiliaries, to Life Members, and to Annual Contributors of ten dollars and upwards to the funds of this Society. To subscribers it is supplied at One Dollar per annum, payable in advance. Remittances for it may be made to the address of the Financial or the Corresponding Secretary of the Society.

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Vol. XLV.] WASHINGTON, AUGUST, 1869.

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TWENTY-EIGHTH ANNUAL REPORT OF THE BOARD OF MANAGERS OF THE MASSACHUSETTS COLONIZATION SOCIETY.

PRESENTED AT THE ANNUAL MEETING, MAY 26, 1869.

OBITUARY.

This Society meets to-day, bereft of him who has adorned its chair and guided its deliberations for more than half the period of its existence. From his election in 1854 to his death, March 11, 1869, he failed but twice to preside at its annual meetings. He was seldom absent from the more numerous meetings of the Board of Managers, of which his office made him Chairman. At all times, notwithstanding the pressure of his very extensive commercial and other engagements, he was a willingly accessible and wise adviser in the transaction of its business, and when necessary took upon himself the burden of transacting it. To his labors as its presiding officer, and to the public confidence which the well-known and honored name of WILLIAM ROPES inspired, the Society has owed much of its ability to be useful.

EMIGRATION SINCE THE WAR.

In order to understand our present condition and prospects, it is necessary briefly to review the history of a few past years.

During the late civil war emigration, except in a few isolated cases from the northern States, was impossible. The Society could only husband its resources and prepare to meet the calls for its assistance which it foresaw. At its close four millions of slaves had been made free. It was the most extensive and stupendous change of the kind that ever occurred so suddenly in the history of the world. All thinking men, of all colors, felt the need of time to consider it and to understand its bearings on their prospects, their interests, and their duties. Many hastily supposed that our Society would have nothing more to do, and might as well disband itself. But those most interested knew better. During the summer and autumn of that very year, a company of one hundred and seventy-two from Lynchburgh, Virginia, and its vicinity, self-moved, applied for

our assistance, and emigrated in November. Nine from the northern States raised the whole number of emigrants for that year, to one hundred and eighty-one, without counting three hundred and forty-six from the British Island of Barbados, making five hundred and twenty-seven in all.

In 1866, applications, unsolicited, had become so numerous that it was found necessary to purchase the *Golconda*, and fit her up as an emigrant ship. She sailed in November with six hundred emigrants, selected from a much larger number who had applied for a passage.

This movement excited the attention, alarm, and active opposition of some who wished to retain the Freedmen in this country as laborers and for other purposes. Terrifying reports were put in circulation, with no basis in truth and no discoverable authors. Offers of higher wages and better treatment were made, and in some instances fulfilled. They were even encouraged to expect that the Government would give to each freed family a farm of forty acres, with tools and animals for its cultivation; and multitudes still expect it. Still, emigration continued. In 1867, six hundred and thirty-three went out by the May and November voyages, and four hundred and fifty-one by the May voyage of 1868. Meanwhile, in February and March, 1868, several thousands of Freedmen petitioned Congress to aid the funds of the Society, that it might be able to provide for them.

In November, 1868, the funds which the Society had accumulated during the civil war were nearly expended, and its patrons had not yet wholly resumed their former habit of giving. The expenditures for 1866, 1867, and 1868, not including the Stevens fund for the purchase of a ship, were \$229,611.07. The receipts from donations and legacies were only \$131,534.49, of which more than half was from a single legacy, and only \$50,075.79 from donations. The excess of expenditures was \$98,076.58. There were not funds enough in the Treasury to meet the expense of another voyage of the *Golconda*; and, judging from the experience of the last three years, it was not safe to rely on future donations to pay a debt incurred for that purpose. The *Golconda* needed repairs which could be made most economically in Liverpool. She was, therefore, chartered for that port, instead of making her November voyage to Liberia, and the waiting emigrants were told that they must wait till May.

Notwithstanding these discouragements, the list of applicants in January, 1869, was about four hundred and fifty, including names from Maine, Pennsylvania, North and South Carolina, Alabama, Mississippi, Georgia, and Tennessee. One of the applicants, the leader of a company, was a member of

the Legislature of Alabama, whom the full possession of all the rights of American citizenship, including that of holding office, had not reconciled to the condition and prospects of the colored people in the United States. "I am now," he wrote, "ready and willing to cast in my lot with the noble band who are struggling in Liberia for Africa's moral redemption, that she may be given to our children as an earthly heritage for succeeding generations."

The habits of the Freedmen incline them to emigrate in organized companies, each having its recognized leader, who is its agent for the transaction of business; and the breaking up of a company puts off the emigration of all its members, till a new organization can be formed. When, in March, a new administration came into power, the Freedmen were told that General Grant is a great man, who always accomplishes whatever he undertakes, and might be expected to do something very much for their advantage; and thus many, who were intending to emigrate, were induced to "wait a little and see what Grant would do." In this way some of the largest companies were broken up, and when the time came to prepare for the May voyage, those who could be relied upon for passengers were not numerous enough to justify the expense of sending so large a ship. Her May voyage is therefore omitted.

THE STATE SOCIETY.

The Golconda sailed on her May voyage for 1868 a few days before our last annual meeting. Since then the Parent Society has sent out no emigrants. This fact deprived the auxiliaries of one of the most effective topics of appeal for funds, and this State Society, in common with all the others, has felt the effect, in the diminution of its receipts, which have been only \$2,937.15. The disbursements, including the adverse balance of last year, have been \$5,101.47. Balance to next amount, \$2,164.32.

THE FUTURE.

One of the most influential causes of this diminution of receipts by us, by the other auxiliaries, and by the Parent Society, is the belief that "the Society has done its work," and may with propriety retire from the field of action. This is felt by many who have liberally sustained us through years of discouragement, as well as prosperity, and they assign it as a reason for withdrawing their support.

It is the more difficult to answer these objections, because what they say, taken in the sense in which they mean it, is perfectly true. The Society has done all the work which it ever promised to do, and more. We asked their aid in establishing a colony of free colored people from the United States on the coast of Africa, and thus providing a desirable home for

so many of their brethren as should choose to follow them. We have done it, and the abolition of the slave-trade, the opening of the country to Christian civilization, and other incidental benefits which we predicted, have followed. Our colony has grown into a regularly organized and well-governed Republic, with wild land enough to feed and clothe the whole colored population of the United States, where those who choose can go and receive homesteads gratis. Our withdrawing friends are entirely correct in saying that the work which we promised, when we requested their aid and in which they have so liberally aided us, has been done, and is worth much more than all it has cost them and us. And if they judge it to be their duty, they can now retire from it without dishonor and without disappointment. And they are right in saying that the Society could now retire from its work and disband, having fulfilled all its promises, and secured the respect and gratitude of all future ages.

But in another sense of the words the work of the Society is not yet done. What it has accomplished has opened doors of usefulness, which we dare not shrink back from entering. It has prepared the way for a great and glorious work, which the experience and facilities acquired in half a century enable us to do better than it can be done by any other agency, and we dare not refrain from the attempt.

EMIGRATION WILL CONTINUE.

It will be observed, that the causes of our diminished operations are temporary in their nature and are such as were to be expected. Four millions of slaves had been made free at once, as was officially announced, to meet a military necessity, and with no fixed plan concerning them beyond meeting that necessity. What should be, or could be, or ought to be, done with them afterwards, was left wholly to future consideration. It was inevitable that there should be a diversity of plans, and sudden and violent fluctuations of feeling and changes of purpose among both black and white, and that multitudes, in the presence of so vast a question, on which no event in human history could throw any light, should hesitate and delay to act at all. It is not strange that perplexed philanthropists should need a little more time to observe the course of events and to think before replenishing our treasury, or that an ebb in the tide of emigration should occur just in season to defeat the May voyage of the *Golconda*. Such things were to be expected, but they cannot last. Men's opinions will become settled, and, to a great extent, as the facts require. And what are the facts? And what may we expect them to be?

The four hundred and fifty who, last January, were expect-

ing to emigrate in May, have not renounced the idea of emigrating. They are only waiting a short time, some of them to see what our Government will do for them, and others because their arrangements for emigration are broken up by that delay of a part, and they need time for making new arrangements. If the Government gives each freed family forty acres of land, with live stock and farming tools in proportion, many of them will accept it and stay in this country. If this, or something equivalent, is not done, their disappointment will dispose them more than ever to emigrate. The leader of the company from Nashville, Tennessee, thinks that "next fall there will be a general rush." The colored member of the Alabama Legislature, who already knows what office is worth to a black man here, is not likely to change his mind. In fact, applications for a passage in November are already coming in. There is, therefore, no prospect of a permanent want of colored men, desirous to change their present home for a better, especially as the attractions of a better home are continually increasing.

LIBERIA—ITS CONDITION AND ATTRACTIONS.

The Republic of Liberia is now an established fact, officially recognized as such by all the principal nations of the world. Its government has been regularly administered in all its departments, without rebellion, insurrection, or even a local mob or riot needing to be suppressed by force, for twenty years. Its agriculture is annually increasing. Its commerce with different ports in the United States, in Europe and in Africa, employs forty-eight Liberian vessels, though far the greater part of it is carried on by American, British, French and German vessels, some of which are steamships carrying regular mails. Uniform experience has proved that a family having one acre of land for each member can live on its products and buy more land; and Liberia has more acres than there are colored people on its soil and in the United States; and more can be had to any amount for some trifling consideration to bind the bargain. For the advantages of living within the jurisdiction and under the protection of the Republic are such and so obvious that about six hundred thousand natives have gladly availed themselves of it, and others are ready to do so. The means of education have been such as have sufficed to educate all the Presidents of the Republic, and nearly all its cabinet officers, and they are rapidly improving. Besides primary schools and several high schools a College has been established, with a competent faculty, all of whom are Liberians, and the Principal of the Preparatory Department is one of its own graduates; and there are some fifty Christian churches,

Baptist, Methodist, Presbyterian, Protestant Episcopal, and Congregational, many of the members of which and some of the clergy are natives, reclaimed from heathenism. Such a country has attractions which cannot fail to draw emigrants from the United States, even if the colored people here should attain to all that they or their most enthusiastic friends expect. Especially must it attract those who love their race and desire its elevation; who love Christianity and desire its extension. Every Christian family added to Liberia is an addition to the influence which is civilizing and christianizing Africa; which has already brought so many into the churches, and schools, and citizenship, and official station in the Republic, and into various forms of civilized industry; which makes direct missionary labor among the heathen safe and hopeful.

OPENINGS FOR MISSIONS.

For it must be remembered that in this part of the world Christian missions, though they have been in operation in some form since January 19, 1482, have never been successful beyond the protection and support of civilized Christian colonies. Only fifty years ago they were impracticable where Liberia now is. In February, March, and April, 1819, less than a year before our first emigrants sailed from New York, two missionary explorers from Sierra Leone, at the hazard of their lives, carefully examined the northern half of that coast, from Sherbro to Grand Bassa, and found no place where a mission could be safely attempted. Now, on that whole coast, missionaries are as safe in their persons, their property, and their labors as city missionaries in Boston. Mission stations and schools are established in and beyond the inland settlements, and the heathen call for more of them, and converted natives are missionaries and assistants.

And now ways are opening for Christian influence to penetrate the interior far beyond the civilized settlements. The visit of learned natives from Futa Jallon, some three hundred miles inland, to Monrovia and Liberia College, taking home with them Bibles and other books in Arabic from the Mission press in Syria, thus opening a channel of communication between the Syrian Protestant College at Beirut, through Liberia College, with the Arabic-speaking nations of Central Africa, has been sufficiently detailed in previous reports and need not be repeated. At Boporo, eighty miles by estimate on the road to Futa Jallon, Prince Momora, successor of the well-known King Boatswain, would doubtless receive and protect missionaries. Among the Golahs, to the southward from Boporo, a mission was once maintained with safety for some months. The numerous Pessas, who extend nearly down to

Carysburgh, are said to desire the establishment of mission schools among them, and the safety of missionary labor among them has already been proved. Back of them, at perhaps half the distance of Futa Jallon from Monrovia, are the Barlains, who send down through the Pessa country cattle and horses to the settlements; who manufacture earthenware, and have at least one large market town, with schools where reading and writing are taught; and there are doubtless other avenues to desirable stations in the interior.

LIBERIA COLLEGE.

The facilities for missionary labors are much increased by the existence of the College, and will increase with the increase of its funds and students. The number of undergraduates, according to the latest reports, is ten. The number in the Preparatory Department at the end of last year was twenty. For the present year no report has been received, but they are not supposed to have diminished. The number of undergraduates in the Pacific University, in Oregon, of about the same age, for the year ending on the first Wednesday of this month, was sixteen, and in the Preparatory Department twenty-three, which, "considering that the population of Oregon has not yet reached one hundred thousand," and that other obstacles exist which are still stronger in Liberia, is pronounced "a great success." The internal condition of the College, under the administration of Professor Freeman, who, during the absence of the President, performs the duties of his office, appears to be quite satisfactory. If the present effort to procure endowments of professorships and scholarships is even moderately successful, the number of students may be much enlarged and the means of instruction greatly improved. And here men can be educated, better than anywhere else, for all departments of missionary labor in Africa.

EXTENSION OF MISSIONS.

The value of these openings for missionary labor is recognized by those best qualified to judge. The Methodist, Presbyterian, Protestant Episcopal, and Lutheran Boards are maintaining their missions there in their full strength. The Baptist Missionary Union has resumed the operations which it had discontinued some years ago. The American Board of Commissioners for Foreign Missions is now engaged in making arrangements for entering that field, relying on the aid of the College in training its missionaries as well as in reaching the comparatively civilized nations of the interior with its Arabic Christian literature.

COLORED CHRISTIANS AND MISSIONS IN AFRICA.

Colored Christians in the United States cannot remain indifferent to these calls from the land of their ancestors for labors which they are better qualified to perform than any other people on earth. There is in the race no incapacity for feeling such motives. Even as early as 1815, before our Society was formed, or the project of forming it publicly announced, they organized an African Missionary Society in Richmond, Virginia, which contributed from one hundred to a hundred and fifty dollars annually for missions in Africa. It sent out its most able and useful member, the Rev. Lot Cary, before the first emigrants occupied Cape Mesurado, and contributed towards his support for several years, probably during his life. A similar Society was formed in Petersburg in 1819, before our first emigrants sailed, intending to avail itself of our operations in sending out missionaries. Of those who sailed from Boston in the Vine, in 1826, two were old men who had been looking forward to missionary labor in Africa from their youth. But we need not dwell on these ancient things. Of the numerous emigrants since 1865, a large proportion have proclaimed as one leading motive for their emigration—their hope of contributing to the redemption of Africa from the darkness and vices and wretchedness of heathenism.

CONCLUSION—WE MUST GO ON.

With such prospects of emigrants needing our help, and Africa needing their influence and ready to profit by it, we dare not close our labors now, lest we be found unfaithful to Him who hath committed these talents to our management. We must still offer ourselves for this work, which so irresistibly demands continuance and enlargement, trusting that He who calls us to it by His providence, and those who wish His gracious designs to be fulfilled, will sustain us in it.

(From The Evening Journal of Jersey City.)

**LIBERIA, CIVILIZATION, CHRISTIANITY—THE WORK OF
AFRICAN COLONIZATION.**

LARGE MEETING AT THE TABERNACLE—ADDRESS BY PRESIDENT ROBERTS,
OF LIBERIA COLLEGE.

In accordance with a notice given, a meeting was held at the Tabernacle Sunday evening, under the auspices of the New Jersey Colonization Society, of unusual interest. The special purpose of its assembling was to hear an address from Hon. Joseph J. Roberts, of Liberia, in behalf of the interests of education in that Republic, and the civilization and Christianizing

of the native African population. The heat of the evening, as it had been during the day, was intense, but a very large audience gathered, filling all the seats in the spacious church. Rev. Dr. MacLean, the venerable Ex-President of Princeton College, and President of the New Jersey Colonization Society, came to the city to preside over the meeting, and Rev. John Orcutt, D. D., the Secretary of the American Colonization Society, was also present. The audience was made up of persons from all the churches and congregations in the city, and nearly all remained, apparently deeply interested, to the conclusion of the exercises. Mr. Chas. E. Peck, presided at the organ, and Mr. D. B. Gulick, as chorister, led the singing, which was congregational, and rarely has more inspiring or better sacred music been heard in the Tabernacle.

Dr. MacLean called the meeting to order, and Rev. George H. Peeke read the hymn—

"Sovereign of worlds, display thy power,"

which was both read and sung with unusual effectiveness. Rev. Dr. Van Cleef offered an impressive prayer. The hymn—

"Joy to the world, the Lord is come,"

was sung, after which the President introduced the Rev. Dr. Orcutt, who made a brief statement of the work of the American Colonization Society, past and present. He said:

It was not strange that during the recent years of civil war the cause of Colonization should have been overshadowed, and its work held somewhat in abeyance. Yet in every year since 1822, the Society has sent some emigrants to Liberia. The total number, including recaptured slaves, has been about 20,000. During the last four years, 2,234 emigrants have been sent, and this is not half of those who have made application to be sent.

Those sent were freedmen, and over 500 of the number were church members. The average income of the American Colonization Society, for twenty years past, has been \$72,000; average expenses of the Society, \$7,500; and the balance has been expended in sending emigrants to Liberia. A ship belongs to the Society which can carry 600 emigrants at a trip. The Society is not in debt, but can only send out colonists as it has means. Another expedition will be sent this fall, and if the means were provided many more colored people would go to Liberia.

President MacLean, in a brief and complimentary speech, introduced President Roberts, of Liberia College. Although a colored man, President Roberts is lighter in complexion than many white men, but has certain marks of his race. He is in his sixtieth year, a man of tall, spare frame, with a fine cast of head, and wears a heavy gray mustache, which gives him a military look. In speech, he is unusually clear and deliberate, with an easy style, that makes listening to him agreeable, and in manner he is very unpretentious. He went to Liberia in 1829, and has devoted himself for forty years to the cause of Christian civilization in Africa, having himself filled all the most important positions of honor and responsibility in Liberia, and after having declined any longer to serve as President of the Republic, he founded Liberia College, of which he is now the president. He was suffering last night from exhaustion and a recent sickness, and could not speak with his usual energy, but was listened to with respectful and earnest attention.

Mr. Roberts said that the cause of African colonization was not new to the American people, for it has engaged the attention of Christian philanthropists and statesmen for fifty years. The Liberia of to-day is the work of great faith and earnest prayer, and the speaker was glad that a few of its original friends lived to see the result. The early difficulties of the Liberian colonists were many, the most serious arising from the hostility of the slave traders, and the natives who were incited by them to attempt the extirpation of the infant colony in 1822, and at other periods since. The first location was temporary, on an island in the Mesurado River, and the colonists, when assailed by enemies, numbered less than forty able-bodied men, but they were able to repel the successive attacks, with occasional losses. The island colonists had no water, and attempts were made to cut off communication with the mainland. One of the most powerful of the chiefs who controlled the clans on that coast was named George, and he, induced by the white slave traders, made war on the colonists. Finally, however, the efforts made to propitiate the natives were so far successful that a purchase of a strip of the coast on behalf of the settlers had been effected with the natives; but they, instigated afterward by the slave traders, refused to allow them to take possession of it. Assisted by a band of men sent to sustain them by an English cruiser, the settlers did, however, get over to the mainland, though the colonists refused, as requested by the English captain, to substitute the English flag for their own.

No sooner had this become known to King George, than he determined to drive them off. To overcome the increased force of the colonists, he invoked the aid of a powerful chief in the interior, named Boatswain. He, as soon as he had heard the story of the man who sought him in alliance, assured him that he was heart and hand with the colonists, and that if George offered any further resistance to their taking possession of the tract they had purchased, George might consider himself at war with him. A permanent settlement was then effected. From that time forward the colony has grown in wealth and population.

From the first the slave traders were the bitterest enemies of Liberia, for they knew that the success of the colony on that coast meant the destruction of their horrid traffic. Liberia has always been the foe of the foreign and the domestic slave trade, and has done more effectually to suppress the former than all the squadrons stationed on the coast; she has broken up all the slave barracoons within her jurisdiction. Liberia has been falsely accused of tolerating the domestic slave trade. The charge is utterly false. In fact, some of the most serious wars she has sustained have been those made by native chiefs because Liberia would not surrender fugitive slaves. Of one of these, and of attacks made on the mission stations, Mr. Roberts gave a graphic account. But the country has prospered, and now controls 600 miles of coast and an indefinite extent of territory inward. The colony is showing daily more and more its efficiency as a civilizer. Already the Republic contains upwards of 600,000 souls, all of whom, except about 20,000, are natives. They swarm in from all quarters to learn what the white men know, as they term it, and by them all who can read are called white men. The greatest anxiety is for education.

As to the form of the Liberian Government, the speaker said that the notion prevalent here that it was modeled somewhat after that of this country was correct, except that by not incorporating the local sovereignty of sections in their Constitution, they had avoided some difficulties. The subdivisions there bore to the General Government rather the relation borne here by a county to a State, than that borne by a State to the central government. He believed Liberia to be as fine a country as any in the world, and that there the colored emigrants from this country could prosper. He wanted none to go who do not go because they wish to. He went himself forty years ago because he felt that here he could not have the chance he wanted to succeed, nor could he follow out his aspirations.

The agricultural facilities of the country are almost limitless,

and are rapidly being improved. The commerce is increasing; the war here stimulated labor in Liberia; the cultivation of sugar and coffee has commenced, and even now Liberia supplies the older colony of Sierra Leone with all the sugar used there. Coffee can be cultivated with great profit, and the trade in palm oil, cam-wood, and palm nuts is large; this trade ought to be invited to this country, and be made reciprocal—the present excessive American duties on African products drive our trade to Europe. But Mr. Roberts' special earnestness was in behalf of the educational wants of Liberia. There is now there one college, of which he is president, which is doing a great deal toward the civilization of interior Africa. Many of the young men qualified in that institution were from neighboring tribes, and had been sent there by the members of their respective tribes, that they might impart to them the learning they had acquired in the college. Most of these it was found necessary not merely to instruct, but support also during their attendance at the college. The funds by which the college had been supported had been decreasing during the last few years, and during a conversation with the trustees of the fund a few days since, he had discovered that they had not sufficient money in hand to meet the current expenses of the present year. The college might effect much more good than it had effected if it were more liberally supplied with money. He was frequently obliged to turn earnest applicants, for the benefits dispensed by the college, away from its doors. A very good applicant he had, at his own expense, taken into the college, just before leaving home. The natives, if civilized and Christianized, must be provided with teachers, and nothing limits the number of those who may be taught but the want of means to educate them. The door is open, and the way is large; and the Christian public of the United States are appealed to in behalf of this great work in Africa. We do not seek to make the natives flee away from before our civilization, but we desire to incorporate them with us. There are now forty-seven churches in Liberia, and in no country is the Sabbath more generally observed, or public worship better sustained. There are thousands of native converts to Christianity, and many of them now in offices of trust have been reclaimed from the most savage life. He gave instances of men who were taken naked, wild, and untaught, who were now useful citizens, and honored legislators and magistrates. Since declining longer to hold public office, the speaker had devoted his efforts to the cause of public education in Liberia. It is God's work; it is for the good of Africa; and if you will help it, God will help you.

Dr. MacLean, at the conclusion of President Roberts' address, added a few remarks, urging the claims of Liberia College, and in commendation of the work it is doing. A liberal collection was taken up; the doxology was sung by the whole congregation, and they were dismissed with the benediction pronounced by Dr. MacLean.

MUHAMMEDANISM IN CENTRAL AFRICA.

BY REV. JOSEPH TRACY, D. D.

The statements made on this subject by the Rev. Dr. H. M. Storrs, at the meeting in behalf of the American Board on Thursday evening of anniversary week, are sustained by the general voice of the best authorities in print, and are near enough to the facts to justify his inferences. But they are not perfectly accurate; and in view of the present increased interest in that part of the world as a field for missions, and of the present plans and movements for its benefit, the greatest attainable accuracy seems advisable.

Dr. Storrs said: "Muhammedanism was urging its mission and extending its sway over the vast plateau of Central Africa." That plateau has been a Muhammedan region for almost a thousand years. It is so described by Ibn Haukal, the Arab Geographer, who wrote between 902 and 968 A. D. The tribes of Arabic descent, who had long possessed that region, seem to have embraced Muhammedanism very soon after its promulgation. In Ibn Haukal's time, they traded in gold and slaves between the Negro tribes on the south and southwest, and the more civilized nations on the Mediterranean. Ibn Batuta of Tangier, found substantially the same state of affairs when he visited Timbuctu, and other Muhammedan cities of that region, in 1352. A century later, in 1455, Aluise de Cada Mosto, a Venetian sailing in the service of Portugal, found the people around Cape Blanco and Arguin on the coast near the Tropic of Cancer, Muhammedans, trading with Barbary, Timbuctu and the Negroes. The Azenaghi, on the north bank of the Senegal, were not confirmed Muhammedans, and hopes were entertained that they might be converted to Christianity. The next year he entered the Gambia some distance farther south, and going up the river forty miles, found some Muhammedan traders there; but the people were idolaters, and great believers in sorcery. Muhammedanism seems to have then been establishing itself on that part of the coast. It has made some progress since; not, however, by missions, in our sense of the word, but by the natural influence of trade.

These Muhammedan traders dealt in slaves, whom they bought of the Negroes, or captured in slave-hunting excursions; for such wars were then common, though the slave trade across the Atlantic did not commence till about fifty years afterwards. Its earliest recorded date is 1503; eleven years after the first voyage of Columbus to America. These wars were not made for conquest and annexation, but for plunder. A country was ravaged, plundered, and forsaken, and its people, so many as were worth transportation, sold into other Muhammedan countries. And such is the custom still.

The Mandingos may have become Muhammedans since the time of Cada Mosto; though the date of their conversion is wholly unknown, and it may have been a very gradual progress. They do not appear to be of Arab descent. In hair and complexion, they are fully Negro, but not in form or features. They are very erect, rather taller than the average of Negroes, with well-developed foreheads and chins, and with but a slight approach, if any, to the Negro nose and lips. They are comparatively intelligent, fully conscious of their own superiority, and usually haughty and reserved in their manners. Their country seems to be on the high lands which form the watershed between the valley of the Niger and the Atlantic, having the Arab tribes on the east and north, and the idolatrous Negroes on the south and west. But they are found every where in that part of Africa. Like the Armenians of Asia, they are the great traveling traders of that part of the world. They have schools, in which boys are taught to read and write the Arabic language, and so much of arithmetic as their rude commerce requires. The Arabic, however, is not their vernacular language, and one who has learned it, so that he can read the Koran, is "a learned man." It is understood that they usually keep their accounts in Arabic.

It is evident that such a people, visting all the principal towns and trading places, and remaining there for months, and sometimes for years, must make an impression on some minds in favor of their religion. Of those in their employment, some will wish to learn reading and writing, and for that purpose must study the Koran; and some others will follow their example. And a natural result is, that such, often, if not usually, embrace the religion of their teachers, and thus rank themselves above their heathen neighbors. And such are all the Muhammedan "missions" of which we have any authentic information. That any of their "learned men" go among the idolatrous tribes merely for the sake of converting them, I have never seen any proof.

Dr. Storrs adds: "But even their faith will lead those millions who embrace it to give up the slave-trade, and fratricidal

war." This reminds me of a conversation, twenty years ago or more, with a merchant well acquainted in that part of the world, who was urging the planting of a colony of American Blacks at the mouth of the Rio Grande, between the Senegal and the Gambia. It was an important point, he argued, for stopping the slave-trade, as slaves were brought down the river from the interior in great numbers for exportation. On being reminded that the people in that part of the interior were Muhammedans, and forbidden by their religion to enslave true believers, he quickly replied: "Yes; but they are divided into many sects, and no sect thinks it a sin to enslave and sell a heretic, so that they can all sell each other." But we have other proof that even learned Muhammedans sell each other as slaves.

It is shown by the history of Abduhl Rahhahman, who emigrated from Mississippi to Liberia in 1829. Abduhl read and wrote Arabic easily, and, it was said, elegantly. Invading his neighbor's territory, he fell into an ambush, was captured, held as a slave, and sold to a Mandingo, who sold him to a foreign slave-trader, who brought him to the United States. The religion of his captor is not known, but Abduhl and his Mandingo master were both Muhammedans. From Liberia, he intended to visit his native country, which he thought he could reach in about fifteen days, the exact distance of Futa Jallon, mentioned below; but he was prevented by the development of pulmonary disease, of which he died the next year, aged 61. While in this country he professed Christianity, and was believed by those who knew him to be a true convert.

Umeroh, commonly called Prince Moro, and sometimes Moreau, is another instance. There is some account of him, by the last-mentioned name, in the April number of the *Missionary Herald*. His father was a person of some importance, having about seventy people subject to him, in fact, if not in form, his slaves. He read and wrote Arabic readily, and had been a schoolmaster. But for some act which gave offence to his superiors, he was sold as a slave, and carried to Charleston, S. C. It was probably some crime, for he was always unwilling to speak of it, or be questioned about it, and never described it more particularly than saying, once, that the devil made him "do bad." He appeared to become a true and very devout Christian. An Arabic Bible, which friends had procured for him, was his greatest treasure. He affectionately mentioned the friends of his youth, and expressed ardent desires for their conversion, but no desire to return to his native land. He died a few years ago in North Carolina.

Of Alofa, who is probably now in Liberia, we know less. He was clerk of a traveling Mandingo merchant; was captured

and made a slave somewhere in the region of Ashanti, or Dahomey, sold to foreign traders at or near Whydah, or Popo; recaptured, with others, by an American ship of war, and sent to Liberia by the United States Government about ten years ago. We know nothing of his parentage or religion, but only that he can keep accounts in Arabic. He was still in Liberia in 1866. His capture, so far from the native regions both of the Arab tribes and the Mandingos, shows that such men are very widely dispersed through that part of Africa.

How numerous these "learned men" are among the idolatrous tribes of Western Africa, may be judged from the statement made in Arabic by Karfal, or Keriphal Nejl, a Mandingo Muhammedan priest, from Futa Jallon, about three hundred miles inland from Monrovia. It was made in answer to a request of President Bliss, of the Protestant college of Beirut, in behalf of "the learned men of Mount Lebanon," for such information. Karfal had visited Vonsua, a Vey town, about fifteen miles from Monrovia, which mandingo traders have, within a few years, made a principal rendezvous for trade with Monrovia. At the invitation of Professor Blyden, he visited Liberia College, accompanied by ten of his scholars, who appeared to have been traveling with him. He saw the immense library, as it appeared to him, of some four thousand volumes, and other wondrous means of acquiring knowledge, with all which he was greatly delighted. He received a present of books from the mission press at Beirut, among which was an Arabic Bible, which he promised to carry home and study. On one of its fly leaves he found the letter from President Bliss, "to the learned men of Moghreb," that is of the West, asking this information.

He states that at Vonsua the "learned men" are three. At Boporo, three days from Vonsua, there are five. Boporo is the capital of Prince Momora, (accent the second syllable,) king of the Condoes, among whom it is not known that the five "learned men" have made, or attempted to make, any converts. As Boporo is about sixty-five miles from Vonsua, Karfal's rate of travel must be about twenty miles a day. From Boporo to Balikad is eight days, where are two "learned men." One day further is Kulil, where are two. One day from Kulil is Yusumud, where are two. One day further is Misad where they are "numerous," being eighteen in all, of five of whom he says that their "intellect is world-embracing."

At the rate of twenty miles a day, Misad must be about three hundred miles from Monrovia, which agrees well with the location of Futa Jallon on the best maps. It is nearly north from Monrovia, and about the same distance nearly east from Sierra Leone, and on the high lands that form the

water-shed between the Atlantic and the valley of the Niger. On this road from Monrovia to Misad, Karfal locates thirty-two "learned men," giving the names of those at each place mentioned. He concludes: "Oh, Owners of the Gospel, bring us your books. Our request is that, as you have paper, you would bring us your books and paper."

Dr. Storrs said of Muhammedanism among those nations: "It will also cause the Koran to be read among them in Arabic, which will open the way for them to receive the Holy Scriptures, in that excellent version given to the world by those noble men—Drs. Eli Smith and Van Dyke." The way is already opened, and has been entered, and though not many converts from heathenism to Muhammedanism will be found to read the Arabic Bible, Muhammedans will be found to read it "among them" in every considerable town and village through that part of Africa. And the readers will be of a class whose intellectual superiority is already an established and conceded fact, and who, with that change of views, temper, and demeanor which the Bible is adapted to work in them, would be exactly the missionaries needed to bring their idolatrous neighbors under its influence.

(From the Albany Argus, July 5th.)

PRESIDENT ROBERTS ON LIBERIA.

Yesterday afternoon, ex-President Roberts of Liberia, addressed the congregation of the Second Presbyterian Church (Dr. Sprague's) on the present condition of the little Republic of Liberia, and the future of the negro race both in Africa and in this country. In appearance President Roberts is so nearly white that he could easily pass for one of the dark-skinned natives of Spain or South America, and from the body of the church it was difficult to perceive any traces of colored blood in his countenance. This will account to many for the possession of abilities which are much above those ordinarily bestowed upon mankind. He is an elderly man, and without exception, the best educated member of his race whom we have seen.

His address, the occasion of which was to urge the donation of a fund to the African colonization society to be used for the benefit of the college of Liberia, of which Mr. Roberts is President, was but a brief one, but it was sufficiently long to satisfy his hearers that a future for the negro could exist only in his own country, or rather the country of his ancestors, Africa. He described the first settlement of Liberia, the hardships and sufferings which followed the early attempt to colonize the West Coast of Africa; the steady progress which had been since made in all that pertains to the welfare of a nation and also,

the success which had attended their missionary efforts among the colonists and the aborigines. He then stated in conclusion that his life was principally devoted to the encouragement of emigration of negroes from this country to Liberia, their true and proper sphere, and the building up of a republic, modelled after that of the United States, on the West Coast of Africa.

Mr. Roberts was followed by the Rev. Dr. Eddy of Lansingburgh, who stated that he had been induced to espouse the cause of President Roberts, and that he intended, in connection with Mr. Roberts, to solicit the aid of persons throughout the country in behalf of education in Liberia. Dr. Eddy also stated that since the commencement of the war many of the negroes had died, that the race is fast becoming, in this country, extinct. Dr. E. concluded by urging the congregation to render all the assistance in their power to President Roberts, whose aims and objects he knew to be good. A collection was then taken up in behalf of education in Liberia, and the services were brought to a conclusion.

THE EMIGRANTS IN GRAND BASSA COUNTY.

LETTER FROM MR. D. F. SMITH.

BUCHANAN, GRAND BASSA, May 6, 1869.

MY DEAR SIR: I avail myself of this opportunity to address you a few lines, not doubting that you will be pleased to hear of the welfare of the emigrants lately sent out by the American Colonization Society, and entrusted to my care as your agent. I am happy to inform you that the several companies of emigrants brought out by the Golconda are doing well. They passed through the acclimating process remarkably well; in fact they did so well that we were actually astonished.

Of the last company, Messrs. Monroe, Fort, Hudson, Judge Cook, and the Kings and Halls are getting on for new people extraordinarily well. I mention these chiefly because they seem to be the leading families. They brought out with them a saw-mill, (water-power,) which they have erected at Bexley, and is now nearly ready to be put in motion. It is situated on a creek, near the road to Finley, in a densely wooded section of country, abounding with valuable timber of all kinds to be found in the tropics.

With an exceptional case or two, I have heard of no longing for America. They seem to be satisfied and contented. This remark applies as well to the first two as the last company. They are quite an acquisition to our country especially and the country generally.

The most of the first expedition have gone to Finley, where they are doing well. They say, and it is corroborated by all who have been there, that the place is very healthy; in fact they look, in appearance, as fat and hearty as can be. Mr. Neil and Mr. Reeves, the leaders among them, are delighted with the place. For my part, I am of opinion that the mountain itself will

be of little use. It is too steep for any practical purpose. A few miles this side of the mountain towards the river would be, I think, a better locality.

Finley is nine miles from Upper Bexley; but by repairing the bridges it would be good exercise to walk there. Emigrants, however, would have nineteen miles of traveling to perform to get there. They have to land at Lower Buchanan, walk three miles to Upper Buchanan, then take the river seven miles to Bexley, and thence to the mountain. Nevertheless, emigrants can be sent there comfortably, if the Society is willing to meet the expense, which, to begin with, would be large. One thing I can safely say, and that is Finley will succeed, if ever properly looked after, thrice as well as Carysburg. It is situated for trade as well as for agriculture, and even now furnishes our merchants with no inconsiderable amount of produce. The health of the place is beyond doubt.

Before concluding these lines, permit me to say that I have as strong and as firm a faith in the perpetuity and success of Liberia as ever. Some say that Liberia and the American Colonization Society have performed their mission, by proving to the world that the people of color are capacitated for the various positions of government to which white men aspire, because we have in Liberia worked successfully the machinery of government, and that this was the object of Providence, 1st, in bringing into existence the Colonization Society, and, 2dly, rearing up and fostering Liberia, and that political events in the United States prove it. I think to the contrary. I believe that the Society has yet a broader, deeper, and more grand mission before it, and that the recent events in the political history of the United States are but the preparatory means used by Providence for a general exodus of my race from America first, and then from all parts of the world, to Liberia. A thousand years with God is as a day, and a day as a thousand years. We ought not, therefore, because He chooses to take His time, to doubt His power or question His truth.

Liberia is still progressing. Her citizens are having larger and more extended views as to matters and things generally. The evidences of their thrift and industry are everywhere to be seen. I have no doubt, therefore, as to the future, if as a nation we will only do right, for "righteousness exalteth a nation, but sin is a reproach to any people."

Very respectfully, yours,

D. F. SMITH.

ANSWER TO DR. DURBIN.

24 BIBLE HOUSE, NEW YORK CITY, July 9, 1869.

REV. J. P. DURBIN, D. D.,

Secretary M. E. Missionary Society.

DEAR SIR: My attention has been directed to a published statement of yours, occasioned by "a printed circular from the Rooms of the New York State Colonization Society," contain-

ing some errors which I beg leave to correct. The statement is:

"It has now become evident that the colored people of the United States are not inclined to emigrate to Africa. They look for their homes and their future in this country. The New York State and the American Colonization Societies have therefore discontinued the sending of emigrant ships to Africa. But they will send out teachers, skilled mechanics, and agriculturists. Under this new condition of things the State Colonization Society has turned its attention to the founding of good common schools, deeming these the most important interest now in the Republic. They ask for \$125 for founding and sustaining each school of twenty-five children for a year. They propose to found one hundred schools, if the friends of the Society will supply the funds."

As Secretary of the American Colonization Society, to which the State Society is auxiliary, it is proper that I should say: We have colonized more colored people since the close of the war than ever before in the same period, except in a single instance—the number being 2,234; and we expect to send out another expedition in the autumn. Of the emigrants hitherto sent, many were "agriculturists," not a few "skilled machanics," some "teachers," and quite a number preachers of the Gospel. Of the general character of those who have emigrated during the last four years, General O. O. HOWARD remarked, "That it pained him to have such worthy people leave the country; that the Society did not get those drawing rations, or inmates of the Hospitals, to go to Liberia, but those that could not well be spared, *i. e.*, the very cream of the colored population." And as it has been in the past in this respect, so we believe it will be in the future. In a word, we see no reason whatever for changing our policy, but every reason for prosecuting our legitimate work as an Emigrant Aid Society.

At the same time, we are not indifferent to the cause of education in Liberia. A sense of its importance induced the Society to take an active part in founding the Liberia College, and to some extent in granting material aid in its support. It has been our privilege, personally, to raise several thousand dollars for that special object, and we are now actively engaged in assisting President Roberts in his efforts to collect funds for the same purpose. But we wish the Christian public to understand that the American Colonization Society has not ceased to send emigrants to Liberia, and "turned its attention to the founding of common schools in the Republic." We believe that matter may safely be left, must be left mainly to the Government of Liberia and the several Missionary Boards. Especially do we wish it to be understood that the endorsement of the Parent

Society has not been given to the proposition of "founding and sustaining a good common school of twenty-five children in Liberia for \$125 per annum." *We believe it to be entirely impracticable.* We think the reflecting Christian community will so regard it.

But, be this as it may, we are quite sure that the most economical and the most hopeful way for us to promote education in Liberia, is to do what we can to sustain and strengthen the Liberia College and other existing literary institutions there. This may be effectually done by contributing for the support of beneficiaries in the College, and thus raising up teachers on the ground, qualified for their business; and by contributing to the Missionary Boards, thus enabling them to multiply their Mission Schools and the number of their pupils. The men entrusted with the management of those institutions are supposed to be trustworthy for the use of any funds placed at their disposal for educational purposes in Liberia.

The American Colonization Society, therefore, will continue to solicit funds for the two-fold object of sending emigrants to Liberia and educating her children.

All contributions received for the Liberia College will be paid over to the "Trustees of Donations for Education in Liberia," incorporated by an Act of the Legislature of Massachusetts, and faithfully appropriated as directed. Donations received for the support of either of the Mission Boards for educational purposes, or for the support of any particular School in Liberia, will be appropriated accordingly.

Yours, very respectfully,

JOHN ORCUTT,

Secretary American Colonization Society.

[From the Shepherdstown Register.]

WHY SHOULD ANYBODY GO TO LIBERIA?

MR. EDITOR: You published last week the invitation of the American Colonization Society to the colored people to emigrate to Liberia. Comparatively few of them *can* go, and there are still fewer who *would* go if they could. But it appears from the reports of the Society that there is a small but constant stream of the most enterprising of the colored people setting towards Liberia.

The question is will an industrious colored man be better off in Liberia than in—say Jefferson county, Virginia? I take this county because there is no part of the country where these people are more respectable in character, or are living more comfortably. Here and there one is a property holder on a small scale, but nearly the whole body are laborers and as

likely as ever to continue so. It is for the interest of the land owners and whites generally that they should remain here, for their labor is wanted; but the question for them to consider is what is best for *themselves*. They may be permitted to vote, and for party purposes a few of them may be put into office, but that they will be used politically for the benefit of one or other of the white parties, and not for their own, may be counted on as certainly as you can count upon human nature under any circumstances.

The immovable hindrance in the colored man's way in this country is his social status as towards the dominant race. I say immovable, because, while we do not undertake to decide upon the possibilities of the future, there is nothing which a sensible man can call a *prospect* of its removal. The prophecies made on this subject before and during and immediately after the war have proved already to be but wind. The man who does not know this is no fit adviser for the colored man, who himself in most instances is better informed. Its being founded in unreasonable prejudice does not mend the matter. The fact is none the less certain or likely to endure. And shall indefinite generations be encouraged to make shipwreck against it? Or rather shall they be encouraged to embrace a providential opening for getting out of its way? There is now a prosperous young country upon the western shore of Africa, extending for six hundred miles upon the sea coast, with no bar to extension inland or coastwise. And there in Liberia, and there only so far as I know in the world, are the colored people really *free*. There are numerous towns, well built of stone and brick, with churches and school houses which compare favorably with our own. Among numerous products, coffee and sugar are cultivated with much success and profit. Trade flourishes. Ship building is undertaken, and land is so rich and cheap that any industrious man can soon make himself independent. The government is like ours, and quite as exclusive, since no white man can there vote or hold office, of which we certainly cannot complain. Therefore it is a true saying that where there is one reason for Irish and Germans to come in such crowds to this country, or for our poor people to move west, there are twenty for a black man to go to Liberia, even if there were no free passage from his own door to the new and better one open for him in that country, with six months' subsistence after his arrival.

And here we might stop but for a much deeper view which remains to be taken of the subject. It is one, indeed, which cannot be expected to have much weight with the colored people at present, or with the majority of the other race at any time; but it has had great and permanent weight with

the noble minds which started the American Colonization Society, and which have ever since befriended it. Theirs has been a work, if more select in its constituency, more elevated and far-seeing in its purpose, and freer from fanaticism, party spirit, or other vicious admixture, than any which has come under our notice. The man to whose brain and heart we are indebted for its conception was Mr. Charles Fenton Mercer, of Virginia. It was no sooner undertaken than it drew around it North and South, but more especially at the South, some of the choicest spirits (all those referred to are now dead) which Christian charity ever produced.

But to come to the deeper view, and in order to comprehend it, let us inquire: What is it that accounts for the depressed condition of the negro race here and forbids all present hope of social equality? Is it slavery? So far from it, slavery has elevated them. When ignorance, fanaticism, and malignity have brawled themselves to sleep, it will be seen that through no one cause, or all combined, has their race been so much benefited as by the enslavement, so-called, of a part of it in America. I say "so-called," because the slavery which the negroes came to was liberty in comparison with that which they came from. The man who makes the outcry that slavery degraded those who came from Africa to this country is fit only to be an agitator among fools.

It is only saying what everybody knows, who knows anything of the facts to say, that there was not upon the face of the earth, and never had been, (and apart from the work which this Society has in hand, I see no cause to believe there will ever again be,) four millions of their race so well provided for in this world, and with such prospects for salvation in the next, as the four millions of them in American slavery, when the process which ended American slavery begun. One-fourth of the whole professed to be Christians, as large a proportion as make a like profession in the North, or probably any other country. It is true that some of these Christians would steal, but St. Paul admits the same respecting some of his, and it is certain that stealing among professors of religion is not confined to Southern negroes; and whether this, which was the chief scandal to their profession and incurred for the most part to procure some extra articles of diet, should be held more incompatible with true religion than the manner of life indulged by thousands of the other race, whose religion goes unchallenged, the present writer will not undertake to say.

But slavery was not a normal condition, nor was its continuance desirable—far from it—for the good which came of it to the colored race, no credit is claimed for the Southern people. They were no better or worse than others would have been in

like situation. Nor do we cast any censure upon the Englishman, Dutchman, and Yankees, who first seized and sold the negroes into the Southern Colonies. A superintending Providence must be recognized through all.

What then is the true cause of the depression of this race? It is the fact, (I will not inquire into the ultimate *cause* of the fact,) that they have never had a nationality or civilized government, or literature, or history, or a single antecedent which commands respect. They have never written a book, or painted a picture, or made a statue, or built a ship, or mustered an army, or erected a temple. Those in the neighborhood of the sea have never spread a sail, and the interior tribes are fewer in numbers and more barbarous than when brought to the knowledge of the civilized world from two to four hundred years ago. With such a stubborn and notorious fact attaching to the race through its whole existence, and with a physical difference which distinguishes them at a glance, what hope of equality for them can there be? You may listen to the miscegenationist, whom even the negro of any refinement must despise, or you may listen to the party politician, or to the mere abolitionist, and give to their wisdom or philanthropy such respect as you think they deserve, but the Colonizationist says—always has said—that the interest of the African race the world over demands an *African nationality, a country, a government, a power*, which shall not ask respect which can never come of charity, but *demand it* and redeem the black skin from disrespect wherever it is found—a pole star to which every man of color can point from every country in proof of what the African can be, from the fact of what he has actually *become*, and not be left to the dreary task of trying to prove it by speculation in the face of all history.

With the active good will of all the civilized nations of the world, which Liberia now enjoys, it may become, with somewhat of the rapidity of modern times, one of the most productive countries in the world, which would, of course, ensure a corresponding commerce, rendering it the home of wealth, education, and refinement, with advantages for the propagation of Christianity upon that continent, which distant nations can never possess.

What was first an asylum, the far-seeing Colonizationist—willing to give a thousand dollars, or one dollar, for an end which should not be realized until he had been dead for a hundred years—always looked to as a future seat of power. Were it so to-day the status of every black man in this country would be changed for the better. What made it of value in any quarter of the ancient world for a man to be able to say: "I am a Roman," or now, "I am an Englishman," or "an American?"

If any one says, it is late in time for such an enterprise to be undertaken, for the redemption of a continent and a race, I answer that this may be owing to the short-sightedness of him who thinks so. If the millenium is to last 365,000 years, as some who claim to understand unfulfilled prophecy tell us, it is comparatively early. With regard to many vast works of charity we are at the beginning of things. Many are not yet begun at all. Ethiopia comes by name within the scope of prophecy, and there, locally, is the place to which Providence and nature points for building up a nation which shall be prophecy's fulfillment.

These people are well disposed and are entitled to our friendship. Their conduct as a whole people, everywhere and under all circumstances through the late war, though just what the Southern people expected, was precisely the reverse of what everybody else expected, and has entitled them to that increased good-will which they now have. Such has been the present writer's concern for their welfare that he devoted several years exclusively to their service, and would joyfully do so again if called to it, as no service was ever more agreeably rendered or gratefully received. It is this concern for their elevation, upon which character so much depends, that has always induced him to withhold his consent to the incorporation of such of them as agree with him in religious opinions into his own church, that is so far as their ministers are concerned, though private members are as welcome as any, and will have all the care which others receive and until other and better organizations for them can be prepared. He will not consent to their ministers and vestries occupying such a position of inferiority as such incorporation would consign them to. There is, indeed, an inferiority in the case, with which neither the black man or myself has had anything to do, and which neither of us can now prevent; but it should be felt as little as possible; and, therefore, I would have our colored brethren organized into a church of their own, independent—in communion with ours, but upon terms of official equality, with bishops of their own, who shall mingle with the people, sympathizing with them, and doing for them as none other can—then there will be all room for Christian affection and good offices, and little for mortification on one side and embarrassment on both.

But to build up Liberia and give it a commanding position among the nations of the world, will prove the most comprehensive blessing to the whole colored race, especially to such as have the enterprise to establish their families in that good land, and in lesser degree to the whole people wherever they may reside.

C. W. A.

LIBERIA—A MISSIONARY FIELD FOR COLORED PEOPLE.

There are about 600,000 native Africans in Liberia. Some of them have become quite civilized, and are good and orderly members of the community. Many of them have been Christianized, and are members, in good and regular standing, in the various churches. But the great majority of them are heathen, not heathen of the most "utter darkness," for they have seen among the Liberians what civilization is, how education improves, and Christianity transforms and elevates, and they appreciate the value of these, and are anxious to learn themselves the arts of civilized life, to have their children educated, and to hear the Gospel preached. Every Christian family sent from this country to Liberia, and located in the neighborhood of a native town, becomes a "shining light," a centre of influence. It may have but little education, may be but little Christian, may be poor and have to work for a living, but still it is far above the natives around, who look on, and appreciate to some extent its superiority to themselves. The advantage of wearing clothes, of living in houses, of always having a supply of food, of cultivating the earth with the hoe and the plow, and of enjoying social intercourse, is illustrated to their eyes and all their senses. They are taught by *example*, in a way far more impressive than they could be by mere precept. They see organized civilization, applied education, and developed Christianity in communities composed of men of the same race with themselves, the same color, and the same sympathies; and the process of assimilation commences at once.

Thus it is that Liberia is doing the missionary work in the safest and most effective manner. But she needs more helpers. The work is too great for her. The heathen live all around. They are too many for the present number of Liberians. The several missionary societies in this country that have missions there are doing what they can, but they are not able to meet the demand. They all need more missionaries, and more Christian families, and organized communities. The Episcopal Church has *nine* church buildings, *five* school houses, *twenty-five* teachers and catechists, and *sixteen* ministers and candidates for orders. The Methodist Church reports *fifteen* ministers and *thirty-two* local preachers. The Presbyterian Church has some

eight ministers and *five* teachers. There is the Alexander High School, and also Liberia College. But what are all these among so many? What a field is open for Christian families from this country. Are there not many here who ought, in justice to themselves and for the good of their race, to hasten thither, all consecrated to this work? Where is there another missionary field so broadly open and so promising of an immediate and abundant harvest? We call upon ministers and Christians among our colored people to look, and consider these things, and ask each one himself, "Am I doing my duty to my race? Am I not bound to go and help those devoted Liberians, who have borne the burden and heat of the day in laying the foundation of a great nationality for my race and people, and in planting the standard of the cross on those heathen shores? They are self-denying men; they bear heavy burdens; they reflect a glory upon me and mine in this country; they are demonstrating to the world what we are, and what we are capable of doing; and can I, dare I, longer leave them to bear their increasing burdens, and struggle on unaided and alone?"

We know not how many colored preachers there are in the various denominations in the United States. The African Methodist Episcopal Church reports that it has *fifty* missionaries in the South. Has it any in Liberia? It has in its churches, and near by its missionary stations, how many people?—fifty thousand? Are they in more need of the Gospel, or more likely to be favorably operated upon by its influences, than are the six hundred thousand in Liberia who are "stretching out their hands" to them? Not only these six hundred thousand under the Government of Liberia, and within reaching distance of its several settlements, but lying interior and near to them are hundreds of thousands more, to whom the civilizing and Christianizing influences could and would be extended if only the required aid and helpers were supplied.

We are now making efforts to send in our ship, the first of November next, a company of the very best families to take place and help forward this great missionary work. We want people of intelligence, of piety, of education and standing, who

are industrious and economical, who are not afraid to work, and to endure hardship as good pioneers, and who want to go to Liberia not only to get good but to do good, and who are willing to consecrate themselves to the missionary work. To all such we offer the most desirable terms.

We are happy to see that the several missionary societies are endeavoring to enlarge their missions in Liberia, and ready to give to it all the funds they can raise for the purpose.

The American Board are making arrangements to occupy the field which Liberia has opened to them. They are justly attracted by the favorable opening among the Mandingo tribes, the Arabic-speaking people on the borders of Liberia. They propose to use the Liberia College as a training-school to prepare Liberians and the native Africans for missionary work among the natives. A great field is opened to them there, and they will doubtless accomplish a great work.

The AMERICAN BAPTIST MISSIONARY UNION, during the war, found it necessary to discontinue their Mission in Liberia. They have, however, during the past year determined to renew it. The openings to them are numerous and great. The natives in the near neighborhood of many of their churches are calling for teachers and for the Gospel. One of their most useful men, the Rev. Robert F. Hill, has died, and they want some substantial and reliable man to take his place. They want to send several missionary families this fall. We call the attention of the Baptists in the Southern States to these facts. We know of many there, preachers of education and influence, who ought to give their attention to this call. They may be doing good where they are; but how many others there are who could fill their places here, and how few are ready to carry the Gospel to Africa! The interest of the churches here does not keep pace with the progress of the work needed in Liberia. Are no more laborers to be sent forward? Are the four millions in the United States of greater value than the two hundred millions in Africa? It is an occasion of sorrow and shame that these ransomed people of the Lord are so slow in responding to the calls of Providence in reference to missions in Liberia. The most promising openings are made, but the requisite number of men do not come forward to fill them, nor

have the means to equip and send them out, and sustain them there, been supplied. Will not the Baptist ministers in the South—who have in their churches many good and pious men, with families, who would be an acquisition to any missionary church in Liberia—take this matter in hand and lay the facts fully upon their hearts and consciences, and see if they cannot get some helpers in this time of need?

The largest and most important mission of the *Episcopal Church* is in Liberia. Their appropriations for that are larger than for any other. It was established thirty-four years ago. Some twenty clergymen and forty lay assistants have been employed in it. Of its success the last number of "The Spirit of Missions" says: "The history of our Mission shows the blessing of God in the past, and hence, the seal of his approbation upon its labors. The Church, therefore, is committed to its successful prosecution. She has evidence of the Divine will, and great encouragement in the eventful undertaking. The dying testimony of the lamented Messenger, and others, gone to their rest, should be remembered: '*A great work has been done, and a greater still is to be done.*' It becomes a solemn question with the Churches, one which every member should prayerfully ask, 'Am I doing my duty to this interesting and important mission? Am I not wrongfully leaving those self-denying brethren to their increasing burdens?'

"The Mission is favored in having several well-educated and able colored men in the ministry. The work is evidently prospering in their hands. All express a strong interest in the conversion and improvement of the aboriginal population. Crummell, Gibson, Wilcox, and others that can be mentioned, are valuable accessions to our missionary corps, affording ground for hope in the future of Africa."

The Rev. G. W. Gibson was educated in the Mission at Cape Palmas, and is the minister of Trinity Church, Monrovia. In his last letter he says: "On last Sabbath our Church was visited by a young prince from Boporah, an interior town. He had just returned from a tour with Mr. Benjamin Anderson, the Liberian explorer, to Musardu, a Mandingo town, about two hundred miles interior. After morning service, he halted to see me, and, with his attendants, walked to my house. He

urged me to open a school in his town, and send a missionary there. I told him that my heart was willing to do so, but that I could not now; I hoped that God would soon help us to send them a teacher. There is a great work open to us in this land, in preaching the Gospel among our brethren."

The Rev. Dr. Haight, of New York, says: "We need colored teachers and clergy. Who is to take up the work in Africa? Bishop Payne's place must be filled soon. A southern gentleman said at one of our western meetings, 'You will never do anything till you have colored teachers and clergy.' I replied, 'We shall have them soon.'"

The Rev. Alexander Crummell, a colored minister, Episcopal, and a graduate of Cambridge, England, in a letter dated at Millsburg, Liberia, November, 1868, says: "The anxiety of the natives for schooling cannot be exaggerated. All through the country they are asking for schools. If we had the means we could establish a hundred schools among the natives within a month."

To help him in this work, we have been trying to get some of the most intelligent and pious families, in connection with the Episcopal Church, to sail in our ship the first of November next. We have appealed to colored clergymen of that Church. They can have no field of usefulness in this country to be compared to that opened to them in Liberia, and ripe for the harvest.

Ex-President Roberts says: "It is a source of peculiar satisfaction to know that the Christian efforts in behalf of the natives have not been fruitless. It is no uncommon thing even now, and at all times a most pleasing spectacle, to see so many of these people, once the blind victims of heathenish superstition and idolatry, bowing side by side, with their Americo-Liberian brethren, at the same Christian altar and worshipping the only true God. Nay, even more, there are now native Christian ministers and teachers in Liberia, who are laboring successfully in the cause of Christ. Most of these ministers and teachers, members respectively of the several Christian denominations, are men of seemingly deep piety, and very respectable talents and acquirements."

"Shall this great work go on and increase as the necessities demand? Much depends upon additional help from the United States to aid in still more rapidly advancing the civilizing and christianizing her present aboriginal population, and so to prepare them for greater usefulness as citizens of the Republic. Give us the men and the means and this work shall go on, penetrating into the interior, until other heathen tribes shall be brought within the scope of Christian influences and incorporated in the Republic, thus forming an African nationality that will command the respect of the civilized world."

To show how Liberians feel on this great work, we quote the answer of Ex-President Roberts, when asked at a public meeting, in Hartford, Connecticut, "if he should not remain in this country, *now* that the condition of the colored people here was so altered." He replied, that he "had fully determined that he could not live in the United States, and that he could not abandon the work which he regarded as the mission of Liberia." Such are the feelings of the great pioneers of this work. Can there be any nobler aim, any higher, holier work set before the very best of our colored people?

The following items confirm the foregoing statements:

RIGHT SENTIMENTS.—We feel our responsibility, as a negro, to Africa. That ancient continent must be brought back to the Saviour; to do which, that portion of its children who have been blest with civilization and Christianity should lead off. The negro can never stand erect till the burden of Ethiopia's degradation be rolled off. Let the African M. E. Church awake and arise. This is her special work. Let her be about it, or drop the prefix "African." *Christian Recorder, the Organ of the A. M. E. Ch.*

PRESSING INVITATION.—A letter states that a messenger came lately to Monrovia from a Mandingo town, eighteen miles distant, where the people are all Mohammedans, inviting a Christian missionary to go and open a school. He gave assurance that the missionary might preach Christ without molestation, and that perfect protection would be granted him, and expressed his conviction that when the people understood the grounds on which Christians believe on the Son of God they would be likely to receive the doctrine.

REV. HARDY RYAN, who was transferred from the Mississippi to the Liberia Conference, writes, under date of April 9, that he is stationed at Heddington, in the midst of natives who throng to hear the word, and who are anxious to have their children taught letters. He writes like a man of courage and piety, from whose labors under the Divine blessing we may expect good results.

Receipts of the American Colonization Society,

From the 20th of June to the 20th of July, 1869.

MAINE.	
<i>Freeport</i> —Mrs. Sarah A. Hobart.	\$25 00
By Rev. J. K. Converse, (\$350.80.)	
<i>Hallowell</i> —Charles Dummer, \$2;	
S. Page, \$5; A. Musters, \$5; C.	
Spaulding, \$2; S. M. Hunt,	
Chas. A. Page, Dea. Sam. Smith,	
Dea. Gilman and L. M. Brooks,	
each \$1.....	19 00
<i>Bath</i> —Mrs. A. M. Ellenwood and	
Dr. John O. Fiske, each \$5; Mrs.	
Levi Houghton, to constitute	
herself a Life Member, \$30; E.	
S. J. Nealey, Chas. Clapp, Jr.,	
John Patton, and Geo. F. Pat-	
ton, each \$10; Rev. S. Dike,	
\$5; E. K. Harding, \$2; Otis	
Kimball, Wm. B. Trufont, and	
Wm. B. Sewall, each \$5; Dea.	
H. Hyde, \$1; E. Arnold, \$2;	
Cash, \$1; Individuals at Even-	
ing Lecture, \$2.80.....	106 80
<i>Brunswick</i> —John Rogers and Dr.	
L. Woods, each \$5; Benjamin	
Furbush, Rev. S. Allen, and S.	
D. Lincoln, each \$2; P. Harris,	
\$3; A. Ellis, B. G. Dennison,	
and E. F. Brown, each \$1.....	22 00
<i>Portland</i> —Phineas Barnes, Geo.	
F. Emory, Dea. B. Greenough,	
Eben Steele, J. Waterhouse,	
and Mrs. Nathan Cummings,	
each \$10; Misses Mary and Har-	
riet Deering, \$30; H. B. Hunt,	
Luther Dana, Micah Sampson,	
Mrs. J. H. Little, Dr. Israel T.	
Dana, and J. Maxwell, each \$5;	
Edward Gould, \$3; Mrs. Chas.	
Clapp, Mrs. Chas. Staples, and	
Cash, each \$2; J. B. Mathews,	
Mr. Wingate, and Cash, each \$1.	132 00
<i>Gorham</i> —Hon. Tappan Robie....	5 00
<i>Biddeford</i> —Cash, \$10; Rev. C.	
Tenny, \$2; J. M. Goodwin, \$2;	
Cash, \$1; R. M. Chapman and	
Chas. A. Shaw, \$5 each.....	25 00
<i>Saco</i> —Philip Eastman, \$10; Jno.	
S. Allen, \$2; Chas. Tuxbury,	
\$1; Chas. Hills, \$3.....	14 00
<i>Derry</i> —Collection in First Con-	
gregational Church.....	25 00
	375 00
VERMONT.	
<i>Brattleboro</i> —A. Van Doorn.....	3 00
CONNECTICUT.	
By Rev. Dr. Orcutt, (\$153.64.)	
<i>Hartford</i> —D. P. Crosby.....	50 00
<i>New Haven</i> —Collection in North	
Church, both to sustain young	
men in Liberia College.....	103 64
	153 64
NEW YORK.	
By Rev. Dr. Orcutt, (\$850.65.)	
<i>New York City</i> —Henry Young, to	
educate young men in Liberia	
College, \$250; Collection in Rev.	
Dr. Hutton's Church, \$45; T.	
C. M. Patton, \$100; R. M. Oly-	
phant, \$50.....	445 00
<i>Albany</i> —Thos. W. Olcott and E.	
P. Prentice, each \$100; Collec-	
tion in Rev. Dr. Sprague's Ch.,	
\$105.65, to sustain the education	
of young men in Liberia Col-	
lege; Erastus Corning, \$100.....	405 65
	850 65
NEW JERSEY.	
<i>Camden</i> —Geo. H. Van Gelder....	10 00
By Rev. Dr. Orcutt, (\$213.21.)	
<i>Jersey City</i> —Collection in First	
Congregational Church, \$83.21;	
Hon. D. S. Gregory, \$50, to edu-	
cate young men in Liberia Col-	
lege.....	133 21
<i>Rahway</i> —Collection in First Pres-	
byterian Church, \$45.74; Miss	
Lucy H. Eddy, \$25; Miss R.	
Shotwell and Sister, and Cash,	
each \$5.....	80 74
	223 95
PENNSYLVANIA.	
<i>West Chester</i> —E. A.	50
DISTRICT OF COLUMBIA.	
<i>Washington</i> —Miss Mary Vance,	
\$10; Miscellaneous, \$502.36.....	512 36
OHIO.	
<i>Saybrook</i> —Mr. O. R. Latimore	
and L. M. Crosby, each \$5.....	10 00
<i>Morning Sun</i> —Collection in R.	
Pres. Ch., by Rev. James H.	
Cooper.....	7 50
	17 50
FOR REPOSITORY.	
MAINE — <i>Bath</i> —John Shaw, \$2;	
Dr. Child, \$5. <i>Brunswick</i> —Jno.	
Rogers, Esq., \$5; Prof. Puck-	
ard, \$5. <i>Portland</i> —O. Gerrish, \$1.	
<i>Saco</i> —M. Lowell, \$2; Mrs. E. L.	
Pierce, \$5. <i>Culais</i> —E. A. Bar-	
nard, \$5. <i>Augusta</i> —H. J. W.	
Bradbury, \$9.....	39 00
NEW HAMPSHIRE — <i>Keene</i> —John	
Prentiss.....	1 00
VERMONT — <i>St. Johnsbury</i> —Miss	
J. K. Colby, \$3. <i>Sharon</i> —Z. D.	
Steele, \$2. <i>Springfield</i> —Eliza	
W. Barnard, \$10.....	15 00
NEW YORK — <i>Alex.</i> —P. E. Havens,	
\$1. <i>New York City</i> —Mrs. Jef-	
erson Maury, \$1.....	2 00
RHODE ISLAND — <i>Providence</i> —Ed-	
ward A. Green, \$10; Shubael	
Hutchins, \$5.....	15 00
OHIO — <i>Cleveland</i> —Abby Fitch....	2 00
MISSOURI — <i>Hannibal</i> —J. G. Enst-	
on.....	5 00
GEORGIA — <i>Hawkinsville</i> —A. B.	
McGehee.....	1 00
Repository.....	77 00
Donations.....	1,634 24
Miscellaneous.....	502 36
Total.....	\$2,213 60

AMERICAN COLONIZATION SOCIETY.

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FORM OF BEQUEST.

I give and bequeath to THE AMERICAN COLONIZATION SOCIETY the sum of ——— dollars.

(If the bequest is of personal or real estate, so describe it, that it can be easily identified.)

RATES OF POSTAGE TO LIBERIA.

Via England, on the 24th of each month.—LETTERS, each half ounce, or fraction thereof, twenty-two cents. NEWSPAPERS, each, four cents. BOOK PACKETS, under four ounces, twelve cents.

Via United States.—LETTERS, each, in ten cent stamped envelopes, as required by postal laws, addressed to Colonization Rooms, Washington, D. C. NEWSPAPERS and BOOKS free through Colonization Rooms.

ACT OF INCORPORATION
OF THE
AMERICAN COLONIZATION SOCIETY.

♦ ♦ ♦

*AN ACT of the Legislature of Maryland, passed March 22, 1837, entitled
"An Act to Incorporate the American Colonization Society."*

WHEREAS, by an Act of the General Assembly of Maryland, entitled "*An act to Incorporate the American Colonization Society*," passed at December session, eighteen hundred and thirty-one, chapter one hundred and eighty-nine, the said Society was incorporated with certain powers: And whereas it is represented to this General Assembly that the rights and interests of said Society have been materially injured, and are likely to suffer further injury, by certain alleged omissions on the part of said Society to give efficiency to said Act: Therefore—

SECTION 1. *Be it enacted by the General Assembly of Maryland, That* John C. Herbert, Daniel Murray, Joseph Kent, Ezekiel F. Chambers, Daniel Jenifer, George C. Washington, Virgil Maxcy, Zaccheus Collins Lee, Alexander Randall, Francis S. Key, Walter Jones, Ralph R. Gurley, and William W. Seaton, of the Society called the American Society for Colonizing the free people of color of the United States, and their successors, together with such others elected and qualified, as the present or future Constitution, by-laws, ordinances or regulations of said Society, do or shall hereafter prescribe, shall be, and they are hereby created and declared to be, a body politic and corporate, by the name, style, and title of The American Colonization Society, and by that name shall have perpetual succession, and shall be able to sue and be sued, to plead, and be impleaded, in any court of law or equity in this State, and may have and use a common seal, and the same may destroy, alter, or renew at pleasure, and shall have power to purchase, have, and enjoy, to them and their successors, in fee or otherwise, any land, tenements, or hereditaments, by the gift, bargain, sale, devise, or other act of any person or persons, body politic or corporate whatsoever; to take and receive any sum or sums of money, goods or chattels, that shall be given, sold, or bequeathed to them in any manner whatsoever; to occupy, use, and enjoy, or sell, transfer, or otherwise dispose of, according to the by-laws and ordinances regulating the same, now or hereafter to be prescribed, all such lands, tenements, or hereditaments, money, goods, or chattels, as they shall determine to be most conducive to the colonizing, with their own consent, in Africa, of the free people of color residing in the United States, and for no other uses or purposes whatsoever; and as soon after the passage of this act as may be convenient, to elect such officers as they or a majority of them present may deem proper, and to make and ordain such Constitution, by-laws, ordinances, and regulations as may be necessary for the organization of the said Society; and to repeal, alter, or amend the same; to prescribe the times of meeting, the qualifications and terms of membership, and to do all such other acts and deeds as they shall deem necessary for regulating and managing the concerns of the said body corporate: *Provided, however,* that the Constitution and laws of this State and of the United States, and this act of Assembly, be not violated thereby.

SEC. 2. *And be it enacted, That* for the object aforesaid all property, real, personal, and mixed, whether in action or possession, and all rights, credits, and demands, owned, held, or claimed, before this act, by the said Society, and all such property, rights, credits, and demands as, were it not for this act, might hereafter be owned, held, or claimed by the said Society, shall vest, and are hereby declared to vest, in the said body corporate and its successors as fully and effectually as they have or could have vested in the said Society; and also that the said body corporate, and its successors, are hereby declared to be as completely and effectually liable and responsible for all debts, demands, and claims due now, or which would hereafter be due, by the said Society, if this act of incorporation had not been granted, as the said Society is now or would hereafter be so liable and responsible for.

SEC. 3. *And be it enacted, That* the said body corporate, and its successors, shall forever be incapable of holding in fee or less estate, real property in the United States, the yearly value of which exceeds the sum of thirty thousand dollars, or the yearly value of so much thereof as may be in this State exceeds the sum of five thousand dollars.

SEC. 4. *And be it enacted, That* the act hereinbefore mentioned of the General Assembly of Maryland, chapter one hundred and eighty-nine of December session, eighteen hundred and thirty, be and the same is hereby repealed: *Saving and reserving, however,* to the persons incorporated by said act, and to the American Colonization Society, all the rights and powers conferred by said act, so far as the same may be necessary for the recovery, possession, holding, or enjoyment of any property, real, personal, or mixed, close in action or franchise of any description whatsoever, which may have been heretofore given, granted, devised, or bequeathed to or otherwise acquired by the said persons, or any of them, or to or by the American Colonization Society.

SEC. 5. *And be it enacted, That* this act, and the powers and privileges granted thereby, may be at any time repealed, modified, amended or changed at the discretion of the General Assembly.